THE PACIFIC

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Pac Theo Sem Reading Room

PACIFIC Seminary, Theological

DREAMERS.

Ah, there be souls none understand,
Like clouds, they can not touch the land,
Drive as they may by field or town.
Then we look wise at this, and frown,
And we cry "Fool!" and cry "Take hold
Of earth, and fashion gods of gold!"

Unanchored ships, that blow and blow,
Sail to and fro, and then go down
In unknown seas that none shall know,
Without one ripple of renown;
Poor, drifting dreamers, sailing by,
That seem to only live to die.

Call these not fools; the test of worth
Is not the hold you have of earth.
Lo, there be gentlest souls, sea blown,
That know not any harbor known,
And it may be the reason is
They touch on fairer shores than this.

—Joaquin Miller.

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AN ATTEMPT TO INTERPRET SOME SIGNS OF THE TIMES.

A few weeks ago in an address in San Francisco, Mr. H. A. Wheeler, of Chicago, the president of the Chamber of Commerce of the United States, made this statement:

"Ninety-nine per cent of business is honest, and in it is exhibited the highest integrity that has ever been known in the history of the world. The American business man stands in the forefront of those who adhere to the highest principles of honor and integrity in the conduct of their business."

With reference to the criticism of business, and in justification of some of the plans of the national organization of which he is president, Mr. Wheeler said:

"Single-handed the business man has been powerless to present a proper defense; nor have communities or organized industries been able to bring about a reversal of public opinion. The business men of America must stand together, must undertake a counter campaign which shall uncover the misrepresentation and disprove the falsehood, or suffer from a further extension of popular prejudice to a point that will seriously interfere with the progress of the nation."

A cartoon in one of the weekly papers not long ago pictured the business man crouching and shrinking in the midst of a shower of missiles flying about his head and shoulders. They were labeled "regulation," "tariff," "higher wages," "shorter work day," "minimum wage," "socialism," etc. Evidently the poor man in the picture thought he was having a hard time of it, and was fearful lest he might not escape with anything for subsistence.

This is one side of a picture of modern life—that of the harrassed business man.

There is another side. It is that of men and women all over our land working day in and day out, early and late, for a bare subsistence, with no chance to lay aside anything for the "rainy day" which is sure to come in every life. This, the best for millions; and for millions of others the hardest of toil and not enough for a comfortable daily subsistence.

Such is the existing system that in many lines of business in which immense profits are made legitimately from year to year men and women are working year in and year out for a wage which gives little or no margin above living expenses.

According to the sworn statements made to the Federal Bureau of Corporations the net earnings of Marshall Field & Co., of Chicago, for the year 1910, were $4,419,428. This was on capital stock of $6,000,000. In 1909 the net profit was $4,643,198.

The Fair, another great department store in Chicago, has a capital of $1,000,000. The net earnings of that corporation in 1910 were $1,136,878. For 1909 the net profit was $1,000,000.

Sears, Roebuck & Co., a great mail order business house, had net earnings in 1910 of $6,606,291. In 1909 the net figures were $6,099,795.

Armour & Co., the great meat packing house, had net earnings in 1910 of $7,881,668. This was an advance from $4,358,489 for 1909.

It must be admitted of course that many business firms do have a hard row to hoe; that with many it is difficult to make ends meet and to keep from bankruptcy. Nevertheless every well-informed man knows that there are thousands upon thousands of men in both "big business" and "little business" who are making large dividends year after year while other men and women toil for them for what is a mere pittance when the profits of the business are taken into consideration.

Let us admit in passing that Mr. Wheeler's statement is correct—that ninety-nine per cent of business is honest. But that isn't the question at issue today. It is not one as to honesty; it is one as to justice. Is business just? That is what the president of the Chamber of Commerce of the United States should ask and answer for himself and the men of that great body of which he is the directing head.

The present writer does not believe that it is just. At the best it is for the profit of the few and not for the profit of the many.

It is high time for the people of this nation, especially for men of affairs, to come to a realization of the fact that all the signs of the times indicate to some of the profoundest students of economics that nothing but a thoroughly altruistic system of co-operation and profit sharing or a division of profit in a manner satisfactory to all the interested parties will enable the nation to stop short of socialism.

This is not to say that it ought to stop short of socialism. Very few people are cock-sure as to what ought to be in a social and industrial way. W. Robertson Nicoll, the great British journalist, expressed the conviction recently in The British Weekly that the present industrial system would change, but that just what form it would assume he was unable to foresee. Everywhere people are watching and waiting. A recent contributor to "The Congregationalist" said in a series of articles on The Industrial Situation:

"The present social order is not a finality, though apparently as deeply rooted as the medieval feudalism long since extinct. Yet there are those who have an idea that to question it is the rankest heresy. The church cannot stamp with its approval any system which makes it almost imperative that good men should sometimes do bad things or go under. If the present rule of 'tooth and claw,' which prevails in the industrial world, is to continue, I myself, like Huxley, would welcome the advent of some kindly comet to smash the old world to pieces. The complaint

against it is not only that it works injustice to the poor and weak, but that it is so often debauches the souls of the rich. . . . The hungry multitude on the hillside and the rich young man who went away from the presence of Jesus sorrowing were both the objects of Heavenly pity and should be equally the Church's concern."

We now have in this country national and state laws for the regulation of public service corporations. They are justified on the ground that these great corporations are monopolistic; that in the work in which they are engaged there is not or cannot be competition.

It is said that in other lines of business there can be competition, and that excessive charges and prices can thus be controlled. But competition no longer regulates prices to any great extent in business. If a dozen more such mercantile houses as "The White House," "The City of Paris" and "The Emporium" should be established next week in San Francisco, people would pay no less for the things purchased therein.

If a hundred more dentists were to open offices the man who went in to get the tartar taken from his teeth would still pay from $2.50 to $4.00 for the few minutes service.

Is it reasonable to suppose that the people of this or any country are going to forever allow men to set themselves up in business in unrestricted numbers, fix their charges for their products and services, and regard as their just and equitable earnings no matter how much shall accrue therefrom?

The judgment of the present writer is that the same process of reasoning and the same sense of justice which led to the laws now regulating public service corporations will lead to the regulation of other business so that it can be carried on more equitably than at present.

Why, for instance, should a great department store such as those heretofore named, in Chicago, be allowed to make on its capital more than the railroad or the gas and electric company, and people toil for it for nothing but a wage sufficient at the best for only a little more than a daily living?

As the present writer reads the signs of the times he sees that we shall in a few years have far more supervision and regulation of business than we have today, far more co-operation and profit sharing, or pure socialism before the middle of the century.

Continually, everywhere, the workingman is pressing for what he regards as a fairer wage. Each increase is made the stepping stone for another. And no doubt many an employer is thus having the life ground out of him—is being forced ever closer to financial failure. It is evident that no business that is not open as to profits will in due time be allowed to survive if the wage system should continue.

The very fact that some business firms are today making large profits leads many employees to conclude that every business is highly profitable; that their wage does not measure up with the profits as it should. Hence the desire and in many instances the constant pressure for more.

Public service corporations say that supervision and the consequent publicity therewith have made it better for them. So also will other lines of business say when supervision and regulation shall have come to them.

If any one is inclined to question our reading of the signs of the times, let it be remembered that the employing class are a minority, and that the employed, the majority, can secure whatever they desire when they unite and reach after it. It is our opinion that no organization of business men on the earth can convince the masses of the people that business as it is coducted today is just. They will admit that it is in the main legal in its methods and honest—but as to being just, far from that, with some exceptions of course.

Such men as the president of the Chamber of Commerce of the United States may declare that business is just as well as honest. If they can make the large majority of men and women believe it—something they do not believe today—then the present trend will change. Otherwise it will continue and will work out—no man knows what. But it will be something better, for ever this old world swings up toward God.

PACIFIC COAST NOTES.

That is remarkable testimony which Dr. Strong gives in The Pacific this week of the achievements and worth of the Japanese.

All persons interested in the work of the Woman's Board of Missions for the Pacific will find some good things said about its work and workers in Japan in Dr. Sidney Strong's article this week.

The first Presbyterian Church of Olympia, Washington, which was organized in 1854, has two of its charter members yet living there—Mr. and Mrs. D. C. Beatty, aged 84 and 80 years respectively.

Among the Nez Perce Indians in Northern Idaho there are six churches with their own native ministers, all trained by Miss Kate McBeth who has been the missionary teacher there for thirty years.

The young people's societies of Olympia, Washington, plan to establish a "Logger's Rest," so that the men who come in from the logging camps may have some place of welcome other than the saloons.

The Rev. G. W. Grannis, field secretary of the Lord's Day Alliance, heretofore residing in the East, has taken residence at Long Beach. He will henceforth give special attention to the work on the Pacific Coast.

The Rev. A. G. Bryant, formerly pastor of the Congregational Church at Porterville, has been chosen as business manager of the million dollar fund donated to the World's Peace Foundation by Edwin Ginn of Boston.

The Rev. Dr. E. L. House gave an address this week on "The Psychology of Orthodoxy," at the annual meeting of the Itinerants' Club at Pacific Grove. This club meets for a week each year just before the annual conference.

Work on the grounds and buildings for the Panama-Pacific Exposition is progressing in an exceptional manner, and there is no doubt that everything will be in readiness in ample time. The indications are that this Exposition will eclipse all international expositions of the past. We give this week a picture of the grounds.

The First Methodist Church of Los Angeles has bought a new site on the southwest corner of Eighth and Hope streets, paying therefor $340,000. This is near the First Congregational Church. The Methodists are to receive $750,000 for their present site. They plan to erect at the new location a great temple to seat 3,500 people.

On the occasion of the recent visit to San Francisco of

Josephus Daniels, Secretary of the Navy, he remarked: "I believe that the shipping in this harbor will be doubled when the Panama Canal is in operation." A much more remarkable statement was made about the same time by President Bush of the Western Pacific Railway. He predicted for San Francisco double its present population by 1921. That is too glowing for belief.

Pacific University at Forest Grove, Oregon, is working to raise $200,000 additional endowment. President Hill of the Great Northern Railway has pledged $40,000 conditional on the raising of the whole amount. One feature of the future policy of the College will be to keep in close touch with the Congregational churches of the Northwest. Pacific University is non-sectarian, but it is more closely affiliated with the Congregational denomination than any other. It was founded by Congregationalists, has been nurtured, supported and very largely maintained by them, and has always stood for Congregational educational ideals. It therefore hopes to retain its hold upon their support and interest in the future.

CHRONICLE AND COMMENT.

Tokyo, Japan, gets the next World's Sunday School Convention. Japan is coming to the front in many ways.

A twenty-four story hotel with 1800 rooms is to be built in the heart of Times Square, New York, at an expenditure of $12,500,000. The site has been purchased for $3,750,000. The building will cost $6,000,000. The balance will go for furnishing.

A significant vote was taken not long ago at the State Agricultural College at Ames, Iowa, on the question of smoking. The ballots allowed a choice of three phases: (1) Unrestricted smoking; (2) Abolishment of campus smoking; (3) Restricted to smoking rooms. Thirteen hundred and eighty-five students voted. A few ballots were defective. The results were as follows: (1) Abolishment of smoking, 908; (2) Unrestricted smoking, 449; (3) Limited to smoking rooms, 95.

It is heartening, says The Continent, to see that The Christian Index, Baptist organ of Georgia, has mustered courage—though somewhat tardily—to denounce that atrocious scene in the Southern Baptist Convention at St. Louis last May, when Mr. Napier, a missionary from China, was hooted off the platform because he advised that Baptists should unite with other denominations in conducting Christian schools in that land. "We fear no other voice among Southern Baptists has openly confessed the shame of the occurrence. It was the most disgraceful incident that has happened in any religious convention in this country for many a long year. The apologies of The Index are some slight atonement, but nothing less than a formal act of confession and penitence in the next covention can relieve Southern Baptists in general from the smirch. Indeed, the only thing which will thoroughly vindicate them is to take Mr. Napier's advice, and we are sorry to note that even The Index is against that."

In a recent address in New York City the Rev. Dr. Charles H. Parkhurst expressed the conviction that New York was more pagan than ever before. He could not see that the churches were making any impression upon it whatever. Whole vast areas, with thousands of population, had been practically deserted by the churches in their eagerness to keep in close touch with the respectable and wealthy; consequently the poor had no gospel preached to them. He frankly confessed that he saw no hope for New York until the church went back to the people. He did not think that spasmodic periods of good government or laws were going to do much until individuals had been converted. If the Gentile needed Jesus Christ, the Jew needed him, and we were making a great mistake in not giving him to the Jew. He had lost faith in restrictive measures. What we needed was more gospel and nothing else counted much. There was no vice problem. All this talk of problem was nonsense. Segregation, registration, regulation—he was not interested in them. It was as simple as daylight. Nothing would check prostitution but conversion, and it was not the women who needed the conversion, but the men. He hoped that soon people would stop talking about "fallen women" and talk about "fallen men."

The Boston Transcript says that names of men likely to be selected as Congregational National Council officers are mentioned freely of late. "They are President Henry Churchill King of Oberlin College, Hon. D. Percy Jones, former mayor of Minneapolis, and Dr. Charles S. Mills of Montclair, N. J. These names were brought forward in connection with the moderatorship of the National Council, which meets at Kansas City in October. Indications seem to point to Dr. King as in the lead, although it is admitted that Mr. Jones is strong, because he is a representative layman of the Northwest. Representative Dingley of tariff bill fame was moderator of the National Council in his day. Those mentioned in connection with the secretaryship of the same council are Dr. W. H. Day, pastor of the great First Church of Los Angeles, Dr. William E. Barton of Chicago, now active in Congregational journalism; Dr. Edward Lincoln Smith, lately of Seattle, but now with the American Board, and Dr. Hubert C. Herring of the Home Missionary Society. The office is important far beyond ordinary secretaries because it is proposed to enlarge the powers, and among other duties make the secretary chairman of a missions commission which it is proposed to create, and therefore head of the apportionment work of benevolences for the entire denomination. This National Council now meets once in three years, but it is said to be probable that it will decide hereafter to meet every two years. It may be granted much larger oversight of Congregational affairs, especially of benevolent affairs, than it has ever assumed." Last week President King withdrew his name for the Moderatorship; and another name has been suggested—that of Justice Baldwin of the Supreme Court of Connecticut, and professor in the law department of Yale University

Bergson's philosophy has been criticized by the pope. Mgr. Farges, the French prelate who recently published a volume denouncing Bergsonism as dangerous to the Christian faith, has just received a letter written "in the name of the Holy Father" by the Papal Secretary, Cardinal Merry del Val. The letter, which Mgr. Farges has published, states that in the presence of the false theories of this new system of thought, which attempts to shake the great principles and truths of tradition and of prophecy, an authoritative voice should be raised to unmask and refute the errors and combat the venom of philosophic modernism, which is more dangerous and deadly because so subtle and carefully veiled. "The Holy Father congratulates you on having produced a work destined to do good to souls, especially young ones, by preserving them from the dangers of these erroneous doctrines, leading them back to the Truth, and aiding them to turn again to the certain light of tra-

ditional thought." To. Mgr. Farges's book Prof. Bergson has replied simply that he has developed his philosophy without touching the question of the existence of God. He has, however, he continues, watched with sympathetic interest the endeavors of some of his pupils to utilize his philosophy in support of Christianity, and is much pained at the rigor shown by the Church toward doctrines which can thus be put to religious interpretation. He declares that his clerical opponents have utterly misunderstood his ideas and that their claim that he sets intuition in place of reason is quite unfounded. This question, it is announced, will form the subject of his course of lectures the coming winter.

"A MAN'S RELIGION."

There is a great deal that is valuable on the 225 pages of a book by William Fraser McDowell, with the foregoing title, published by Eaton & Mains of New York, for 50 Cts.

"The prevailing note in theology is the divine-human note, the personal note," says Bishop McDowell. "The only man who now gets a hearing in theology is the one who tries to answer in terms of human life the questions of human life. The theologian must answer the religious questions of the common man, but he must do it in the terms of life, the life of today and tomorrow."

In order to get a good starting-point for some things which he wished to say to men on religious matters the author asked an intelligent, thoughtful, modern layman to give him some thoughts as to himself and life.

This man who belongs to the church and believes in it stated that a large part of his life was taken up with making a living for himself and family—chiefly for his family; that all this seemed to be a real part of his life, and that he must have a religion which takes his occupation into account. He added that he had a lot of activities—political, social and philanthropic—not a part of his regular occupation, but which were a large part of his real life; that his thought was that religion must be in them also. As to his theology he said that it was very simple, his love for God sincere. As to prayer and the Bible this man said: "I pray, though prayer is a mystery, because somehow prayer seems to bring me good. It seems more reasonable and much more profitable to pray than not to. I read my Bible, though it does not all seem equally interesting or valuable to me, because somehow that helps me in my daily life. If I knew a better book, one that did me more good, I should use it." The man said further: "I feel good when I do good or am good; and I 'catch it' inside of me when I do wrong. I would like to be one of Jesus Christ's true and steadfast friends."

An average man, this! With the foregoing and other things said by this man Bishop McDowell gets his starting point and sends forth some of the sanest and choicest thoughts on "A Man's Religion." They are not of the old Methodistic type at all. They are modern, suited to the age in which we live, and yet rooted in Jesus of Nazareth. Human relations are shown to be rich and manifold—all permeated by religion. Among the topics are: "A Man's Religious Beliefs, The Beliefs of Jesus Christ, The Unity of a Man's Life, A Modern Man's Bible, A Religious Man in Modern Society, A Man's Religious Experience, and A man's Activities.

In one of the letters Dr. McDowell mentions the fact that often when a man wants to say the final word he declares that he speaks as a plain business man—meaning that there is in that man's judgment nothing more to be said. While the author makes no attack on this nor on all the emphasis that is laid upon business principles and business administration, he declares that the gospel standards are not material, but spiritual—that the final test of men and of nations is their conformity to the standards of the higher life and their ability to speak with spiritual authority.

With reference to the influence of men on other men a stanza from Matthew Arnold's beautiful poem about his father is quoted:

> "But thou would'st not alone
> Be saved, my father; alone
> Conquer and come to thy good,
> Leaving the rest in the wild.
> Therefore to thee it was given
> Many to save with thyself;
> And at the end of the day,
> O faithful shepherd! to come
> Bringing thy sheep in thy hand."

This concerning the Bible is helpful: "For many years I was bothered and disturbed about the Bible, regarding it with a kind of false reverence and an unnatural regard because of my belief that its origin was in some way magical. I used to wonder how an inspired man felt while he was inspired, whether he was inspired all the time or whether he was inspired only while writing; and inspiration seemed like a sort of elevated trance. But the net effect was to put the Bible into an unnatural relation to eevrything. Then came the radiant day when I learned late what I ought to have learned early, that the Bible was first life and then literature, first an experience, then a record, first the long years of God and man working together in the unfolding of God's grace and purpose and man's education, then the noble account of it; and from that radiant day the Bible has had a place all its own, but a wholly new and better place."

All in all this little book shows that religion and all connected therewith is rational. "I know of no way to develop honesty of character," says the author, "except by the strict and constant practice of honesty, and by an honest square life with the God of honesty. Grace is not magical but rational in its operations. I know of no way to develop kindness except by the life of kindness. Living the life of a coward does not increase courage. The constant practice of noble qualities increases and strengthens those very qualities within us. Association with the best helps mightily. 'Live with wolves and you learn to howl.' It works the other way just as well."

THREE SOUTHERN CALIFORNIA CHURCHES.

W. N. Burr.

The month of August brought me in touch with three of our Southern California churches, in the capacity of "vacation supply minister." Two Sunday mornings were spent with the church at Riverside—with so much of it as has stayed by the stuff. Apparently the larger portion had flown to the mountain or the seashore. Pastor Porter was flitting about the mountains somewhere not far away, evidently loath to drop the reins, and keeping himself within range of the slightest call back to the zone of his usual service, where he is making for himself a fine record for Christian leadership.

The Riverside church is holding its service just now in the Womans' Club House, pending the completion of the new church building that is to cost $100,000, "and then

some," and is to be ready for occupancy, if all goes well, about the first of November. I walked through the unfinished rooms of the new structure, starting in the vicinity of the kitchen and coming out at the chief entrance leading to the auditorium. The skeleton of the building as I saw it promises great things for the finished product. It is not to be compared with any others of our Southern California churches because it is "different." If there is another that may lead in cost, convenience and architectural beauty the Riverside church is sure to be its close second, and probably the church building of our denomination in Southern California that is to take precedence of the Riverside church is yet to be planned and built.

"The acoustics are perfect. Go to the platform and try the room," said a friend, as we came to the main auditorium.

"Bless you, man" I replied, "how can one tell, with all this scaffolding up, what tricks the acoustics will be playing when the rooms is finished and cleared?"

But so far as one may judge at its present stage of construction, the Riverside building will be perfect in all its ways, even in its acoustics—which are more likely than anything else to be as mischievous as Puck in buildings of this kind.

After two August Sundays in Riverside, one of which was about as hot a day as ever comes to Southern California, the home church called a halt on my wanderings, and extended the privilege of its pulpit while pastor Davis went up to the Assembly at Mount Hermon for a bit of a vacation. The weather was again on intimate terms with the "boiling point," but Pomona people are good churchgoers; and while the vacation hegira had swept many of them away from home, yet enough were left to bring out two most responsive and encouraging congregations. And this notwithstanding the fact that we have "acoustics" of our own here at home that are sometimes exceedingly troublesome.

At the morning service, August 10th, Pastor Davis and the Board of Trustees presented the acoustic problem to the church; and called for subscriptions to pay for expert work in taming our Robin-Goodfellows of sound. The response was so encouraging that the Trustees told the expert to "go to work," and at this writing he is getting well started with his job. Stringing wires? No, I think not. Our expert belongs to a later generation that is nothing if not able to find a more excellent way than that of any of the generations that have preceded it. He is also linked with Pomona College, whence comes much that is the "very latest" in scientific and some other lines of research. He is a son of Prof. A. D. Bissell, and seems to have plunged into acoustics with all the etnhusiasm that his father brings to his study of German, music, and no man knoweth how many other subjects. All of which gives basis for our hopes that very soon our splendid Pomona church building will be no longer acoustically imperfect. In the meantime while the auditorium is closed and pastor and many of the people are enjoying their "summer holidays," no "preaching services" will be held for two or three Sundays.

The last Sunday morning in August found me in Ontario in response to a vacation supply call. I had scarcely reached the town when who should come within my range of vision but Pastor Loba, who was supposed to be spending the last days of his vacation at Long Beach or somewhere else beside the sea. Whether or not the recent discussion in The Congregationalist anent the awful crime committed by some ministers—the crime of "stretching the vacation"—so frightened Pastor Loba that he hastened home before his time was out, I cannot say; but there he was, and there was the "supply," and the "supply" had the privilege of preaching to a pastor in that pastor's own church. The people of these parts, and of a good many other parts know that Dr. J. F. Loba is an exceptionally good preacher. I can testify that he is also a good listener—which is quite as much of an accomplishment, and quite as essential to worth-while church services, as good preaching.

The Ontario Congregationalists are in line with many of the other Southern California churches and have a fine new church building; and they have no acoustic evil spirits to tweak their ears and to pull at their pocketbooks for an additional thousand dollars or more after the church is built and supposed to be "finished." Apparently, they have nothing in the world to do but to open the doors of the kingdom to "whosoever will."

Pomona, California.

REPORT OF THE COMMISSION OF NINETEEN ON POLITY.

To The Delegates To The National Council:

(The revised report of the Commission on Polity, recently sent out to delegates to the National Council, is outlined in the article herewith by the Commission.—Editor)

The Commission of Nineteen on Polity of the National Council of the Congregational Churches of the United States presents herewith the report which it will submit to the meeting of the Council in Kansas City, and for which it will ask the approval of that Council. In anticipation of the meeting of the Council, the Commission begs your careful consideration of the sub-joined report. Its outlines, as agreed upon by the Commission at its meeting in Detroit in January last, have already been indicated in the denominational papers. They have brought to the Commission hearty expressions of approval. But certain details of adjustment remained for further consideration, and it seemed inadvisable to present the full report in published form until it was complete as it is to be laid before the Council. Hence it has not been sent out till now, and is now laid before you as the unanimous judgment of the Commission.

The report, though essentially a unit, may be divided for convenience of discussion into three sections: those on the constitution, the missionary societies and the secretaryship. The discussion of the report in the Council might, if desired, be thus divided, though the various sections of the report are so intimately related that one is bound up in the other. A couple of illustrations may make this connection more evident. It is proposed, for instance, that the Council meet biennially and that the membership of the Council become voting members in all the societies, home and foreign The societies will continue to meet annually. It is evident that the effective representation of the churches in the societies, through the Council, is closely bound up with the increased permanence of the membership of the Council, as recommended in the section on the constitution. Should the Council remain a body meeting for a few days only, and then dissolving its membership, there would be no effective representation of the

churches through the Council in those meetings of the societies held in the years in which the Council did not itself meet.

In a similar way the question of the further incorporation of the Council is closely bound up with its relation to the societies.

Many in our churches would be glad to see the Council incorporated directly, instead of through a body of trustees, as is now the case—an arrangement approved by the Council at its last session in Boston in 1910. But to a considerable number of those associated with the management of our societies, including lawyers of eminent repute, it has seemed legally injudicious that a corporation, such as each of the societies now is, should be submitted to another legally incorporated body. They have no insuperable objection to making the membership of the National Council the majority voting membership of each of the societies, and thus linking the societies intimately with the churches; but they see reason to fear legal complications should the Council, as such, become a fully incorporated body. The Commission therefore recommends no further incorporation of the Council than at present. These examples may show the close connection between the various sections of the report.

The Constitution.

This section of the report is in its general provisions, unchanged from the report orginally sent to the churches by the Commission for their consideration and suggestion. It has, however, been carefully rewritten, in view of suggestions received, and in some few points modified. It provides, as in the original report, for biennial sessions of the Council and for the election of the members of the Council in such a way that ultimately each representative of the churches shall serve for two successive Councils, and a greater permanency for the Council be thus secured. The desirability of such increased permanency in relation to the missionary societies has already been indicated. The provision for a more permanent nominating committee, with the possibility of a more careful consideration of nominations, has been retained. On the other hand, it has seemed best to the Commission that the present basis of representation in the Council should be preserved, lest the Council should grow unwieldy in numbers, and that the Moderator should be chosen by the Council at which he is to serve, and not by its predecessor. Undoubtedly, he could make more careful preparation for his important duties were he thus earlier chosen, but the Commission, on the whole, deems it unwise to depart from the usual custom that a deliberative body shall choose its own presiding officer.

The Societies.

In regard to the societies, as has already been indicated in the denominational press, the report now submitted departs radically from that originally laid before the churches, The former proposition that a "Home Board of Missions" be created has aroused much criticism, and has been abandoned. Instead, the Commission recommends that the National Council, as such, shall become the majority of the voting membership of each of the societies, home and foreign. Each society shall also have the right to choose, in addition to the membership of the National Council, a certain number of corporate members-at-large, so that the support of special friends and benefactors of its work may be retained. Furthermore, the work of all the societies shall be placed under the advisory supervision of a "Commission on Missions," chosen by the National Council, a minority being nominated by the societies themselves. By these recommendations all the missionary societies will be brought into direct and similar relations with the churches through the National Council, and will be under the supervision of a single commission of that Council. That commission can also serve, if the Council so orders, as the Apportionment Commission.

The Commission expresses its conviction that the goal of speedy achievement should be the consolidation of our seven existing societies into three, one for foreign missions, one for home evangelization and one for home education. It has not itself attempted this task. It believes that before that can be successfully undertaken, this report, or some similar measure, must be adopted by the Council and accepted by the societies. Then, when the majority of the voting membership is the same in each of the societies, and all are under the supervision of a single commission chosen by the National Coucnil, such consolidation may be wisely and successfully undertaken. Till then it is a matter of individual bargaining between somewhat conflicting interests.

The Secretaryship.

The aim of the Commission of Nineteen regarding the secretaryship has been that of increasing its helpfulness. It has had no thought of establishing a dictatorship, even in the mildest sense, over the churches. Its conception of the office is that of brotherly co-operation and acquaintance with the common problems of denominational life among us. While the purpose of the Commission regarding the secretaryship has not changed, there has evidently been some misunderstanding in some sections of our churches, as to just what it is that the Commission has in mind regarding this office, and this section of the report has been rewritten in the interest of greater definiteness and the avoidance of possible misapprehension.

The Commission of Nineteen therefore submits its report to your consideration, believing that its adoption by the National Council in Kansas City would mark a real advance toward that "more efficient Congregationalism" which shall make our churches yet more adequate to the task to which God has called them.

The proposed constitution, which is subjoined as a part of this report, and in accordance with the notice given at Boston three years ago, is now submitted for the adoption of the Council.

Frank K. Sanders, Chairman.
William E. Barton, Secretary.
Arthur H. Wellman.
Charles S. Nash.
Charles S. Mills.
Edward D. Eaton.
Frank Kimball.
Henry M. Beardsley.
Henry H. Kelsey.
Henry A. Stimson.
John M. Whitehead.
Lucien C. Warner.
Nehemiah Boyton.
Oliver Huckel.
Raymond Calkins.
Rockwell Harmon Potter
Samuel B. Capen.
Williston Walker.
William W. Mills.

THE RED-LIGHT ABATEMENT LAW.

(The law which was enacted by the last legislature has been held up by the referendum. Next year the people of California will have to vote on it. It is a good law. We give it herewith, so that people may become familiar with its provisions. Largely the signers of the referendum petition were San Francisco and Los Angeles citizens. We believe that they will be voted down by an immense majority. But it behooves every man and woman desirous of the protection of the home and the safety of our boys and girls to be vigilant, and when the time comes put in a vote for the law.—Editor.

The Law.

An act declaring all buildings and places nuisances wherein or upon which acts of lewdness, assignation or prostitution are held or occur or which are used for such purposes, and providing for the abatement and prevention of such nuisances by injunction and otherwise.

(Approved April 7, 1913)

The People of the State of California do enact as follows:

Section 1. The term "person" as used in this act shall be deemed and held to mean and include individuals, corporations, associations, partnerships, trustees, lesses, agents and assignees. The term "building" as used in this act shall be deemed and held to mean and include so much of any building or structure of any kind as is or may be entered through the same outside entrance.

Sec. 2. Every building or place used for the purpose of lewdness, assignation or prostitution and every building or place wherein or upon which acts of lewdness, assignation or prostitution are held or occur, is a nuisance which shall be enjoined, abated and prevented as hereinafter provided, whether the same be a public or private nuisance.

Sec. 3. Whenever there is reason to believe that such nuisance is kept, maintained or exists in any county or city and county, the district attorney of said county or city and county, in the name of the people of the state of California, must, or any citizen of the state resident within said county or city and county, in his own name may, maintain an action in equity to abate and prevent such nuisance and to perpetually enjoin the person or persons conducting or maintaining the same, and the owner, lessee or agent of the building, or place, in or upon which such nuisance exists from directly or indirectly maintaining or permitting such nuisance.

Sec. 4. The complaint in such action must be verified unless filed by the district attorney. Whenever the existence of such nuisance is shown in such action to the satisfaction of the court or judge thereof, either by verified complaint or affidavit, the court or judge shall allow a temporary writ of injunction to abate and prevent the continuance or recurrence of such nuisance.

Sec. 5. The action when brought shall have precedence over all other actions, excepting criminal proceedings, election contests and hearings on injunctions, and in such action evidence of the general reputation of the place shall be admissible for the purpose of proving the existence of said nuisance. If the complaint is by a citizen, it shall not be dismissed by the plaintiff or for want of prosecution except upon a sworn statement made by the complainant and his attorney, setting forth the reasons why the action should be dismissed, and the dismissal ordered by the court. In case of failure to prosecute any such action with reasonable diligence, or at the request of the plaintiff, the court, in its discretion, may substitute any such citizen consenting thereto for such plaintiff. If the action is brought by a citizen and the court finds there was no reasonable ground or cause for said action, the costs shall be taxed against such citizen.

Sec. 6. Any violation or disobedience of either any injunction or order expressly provided for by this act shall be punished as a contempt of court by a fine of not less than two hundred dollars nor more than one thousand dollars, or by imprisonment in the county jail for not less than one month nor more than six months or by both such fine and imprisonment.

Sec. 7. If the existence of the nuisance be established in an action as provided herein, an order of abatement shall be entered as a part of the judgment in the case, which order shall direct the removal from the building or place of all fixtures, musical instruments and movable property used in conducting, maintaining, aiding or abetting the nuisance, and shall direct the sale thereof in the manner provided for the sale of chattels under execution, and the effectual closing of the building or place against its use for any purpose, and so keeping it closed for a period of one year, unless sooner released, as hereinafter provided. While such order remains in effect as to closing, such building or place shall be and remain in the custody of the court. For removing and selling the movable property, the officer shall be entitled to charge and receive the same fees as he would for levying upon and selling like property on execution, and for closing the premises and keeping them closed, a reasonable sum shall be allowed by the court.

Sec. 8. The proceeds of the sale of the property, as provided in the preceding section, shall be applied as follows:

1st. To the fees and costs of such removal and sale:

2nd. To the allowances and costs of so closing and keeping closed such building or place;

3rd. To the payment of plaintiff's costs in such action;

4th. The balance, if any, shall be paid to the owner of the property so sold.

If the proceeds of such sale do not fully discharge all such costs, fees and allowances, the said building and place shall then also be solrd under execution issued upon the order of the court or judge, and the proceeds of such sale applied in like manner.

Sec. 9. If the owner of the building or place has not been guilty of any contempt of court in the proceedings, and appears and pays all costs, fees and allowances which are a lien on the building or place and files a bond in the full value of the property, to be ascertained by the court, with sureties, to be approved by the court or judge, conditioned that he will immediately abate any such nuisance that may exist at such building or place and prevent the same from being established or kept thereat within a period of one year thereafter, the court, or judge thereof, may, if satisfied of his good faith, order the premises, closed under the order of abatement, to be delivered to said owner, and said order of abatement canceled so far as the same may relate to said property. The release of the property under the provisions of this section shall not release it from any judgment, lien, penalty or liability t owhich it may be subject by law.

Sec. 10. Whenever the owner of a building or place upon which the act or acts constituting the contempt shall have been committed, or of any interest has been guilty of a con-

tempt of court and fined therefor in any proceedings under this act, such fine shall be a lien upon such building and place to the extent of the interest of such person therein enforcible and collectible by execution issued by the order of the court.

Sec. 11. All acts and parts of acts in conflict with the provisions of this act are hereby repealed, provided, that nothing herein shall be construed as repealing any law for the suppression of lewdness, assignation or prostitution.

NOTES FROM JAPAN.

Sidney Strong.

Let me tell you that we have been to wonderful Kyoto—long the Imperial city—and to the Doshisha, now a university, in Kyoto, and we have taken luncheon with Miss Denton, head of the Doshisha Girls' School (she is a member of the First Congregational Church, Los Angeles) and we have marveled alternately at this vigorous New England woman who loves the Japanese and is therefore making an indelible impression on hundreds of them; and at the greatness of Joseph Neesima, the founder of the Doshisha; and at the evidences of a great civilization seen in the imperial city.

The building where Neesima began his work still stands. His career reminds one of Booker T. Washington, in its struggles and triumphs. Here is the room where, standing before his pupils, he said, "There is sin among us. I can not detect the person; so I will begin with myself," and laying bare his breast he began to beat it with a cudgel and continued until stopped by his students. This was the beginning of student government at the Doshisha. Some of the leaders of modern Japan got their start by the touch of his wonderful personality.

The women of the Pacific Coast will be glad to learn that we walked through the length and breadth of the new brick building which is called, I think, "Pacific Hall." It is a fine monument to their energies and gifts and it will be quite a "living monument" when the girls' school opens in September. This hall will do two things besides furnishing a needed recitation building. It will help the good ladies to realize what Dr. Arthur H. Smith says all good Americans need to realize, that Pacific Coast includes both sides of the Pacific Ocean. It will help the Doshisha Girls' School to meet the demands of the government for private schools, to the end that graduates from the school will not be handicapped when they seek preferment after graduation. All good people will join with Miss Denton in thanking the ladies of the American Pacific Coast for the fine "Pacific Hall" devoted to the education of girls on the Asiatic Pacific Coast and will join in singing, "Blest be the Hall that binds the East and the West."

Speaking of education—a subject on which Uncle Sam thinks he knows a thing or two—let me in true Yankee-fashion ask your readers a few questions. Do you know that of all the children of school age in Japan, 95 per cent. are enrolled? In the cities it is 97 per cent. Do you know that all children must go to school at least for six years? Do you know that a school year consists of eleven months, and a school week of six days, and a school day of six hours?

Do you know that two-thirds of the school teachers are men? Do you know that the choicest graduates from the high school are elected to normal scholarships, which entitles the holder to a four-years normal training, with board and all keep? Do you know that after these normal graduates have taught ten years they may retire on a life-pension?

Do you know that Japan, for forty years, has had trained investigators in every civilized land studying educational systems to get the best the world affords? Do you know, for example, that over a year ago she sent an investigator to study the Montesorri system in Italy? Do you know that she has hundreds of students abroad, notably in Germany—studying from one to six years? Do you know that her best graduates go in for engineering and commerce and government?

Do you know that the school children are taught how to feed and care for birds? how to plant and water and cultivate flowers? how to sew and to cook? Do you know that English is taught in all the public schools?

Do you know that there is a normal school for conductors of street-railways where for six months, in dormitories, by themselves, prospective conductors learn the duties of their office? Do you know that policemen go through a similar treatment for six months? In fact the principle of education is applied to nearly every phase of Japan's life.

While I am at it, let me ask a few more questions. Do you know that there is not a family in Japan which is not visited by the postman at least once a day? Rural delivery is universal. As soon as the season for climbing Fujiyama opens, a postal station and telephone are immediately installed. Japan has had an excellent parcels post for years. While sitting in Miss Denton's library several hours, the postman called three times to deliver and receive mail. This morning at 6:30 I saw the postman making his calls. My home in Seattle is nearer the central post office than is the Doshisha, and yet I get mail twice a day, and in the summer once. I read yesterday Mr. Seaman's (he is an American) thorough description of the work of Japan, during the Russo-Japanese war, in caring for her sick and wounded. No nation ever had such a record. Germany comes the nearest, but Japan's is twice as good. The record shows that, for ages, from three to thirteen die from disease during war, where one died from bullets. Japan reversed that record. Only one Japanese soldier died from disease where three died by bullets. It was due to her marvelous system of sanitation and hygiene.

One more question. What makes one nation superior to another? Do not education, and facilities of correspondence, and hygiene and sanitation supply the tests? What about cleanliness? No people wash more than the Japanese. And now one more question. Would it not be fair and square to acquaint ourselves more with the facts about this marvelous people, our neighbors on the other Pacific Coast?

CHURCH UNION IN CANADA.

The Cry Is: "For God and Canada."

The Toronto Globe comments as follows on the movement for organic church union in Canada:

"The movement for the organic union of the Presbyterian, the Methodist and the Congregational churches in Canada seems, for the moment, to be in an eddy. There is no reaction. There is no change of sentiment. The undercurrent, as indicated by significant surface manifestations, is positively forward. But, looked at from the observer's standpoint, the situation, by its very quietness, suggests that the great body of the people scarcely appreciate the fact that a very tremendous thing is about to happen.

"It is a tremendous thing—the prospective union of these three great forces for religion and morality in the life of Canada. It is a bigger thing, more potential, more far-reaching than anything in the policies and programs of Parliament. They deal with the raiment and the body; it has

to do with the life and the soul of the nation. Canada's prestige tomorrow will depend not merely on its natural resources or the output of its factories, but far more on its people, their ideals, their standards of duty, the purposes that organize their life and the motives that through them drive the wide activities of the nation If there is falsity and indecision at the heart, the nerve of Parliament will be numbed, and, all history being witness, Canada can never be enduringly great among the nations.

"Making all due allowance for the arguments against union, and with full respect for those whose antipathies, social, religious, theological, ecclesiastical, personal, make them irreconcilable, the signs indicate union to be inevitable. Instances are multiplying in which the people are actually doing what their leaders and Church courts have been negotiating to do. Congregations are coming together. Theological colleges, as in Winnipeg, are co-operating first and then uniting. In Montreal four colleges are constituted into one splendid college center, offering to the students of each more than four times the opportunity for efficient training that any one of them offered alone.

"These isolated and spontaneous incidents mark the drift of things. But drift is not sufficient. There must be direction, power and the uplifting tide of new life and of a great purpose. That alone will carry the movement over the sandbar of indifference into the broad, open place where the Church of Canada is to play its part. For, beyond all cavil, this movement is immeasurably more than any adjustment of doctrinal statements and of ecclesiastical polities and of financial details. It is a great religious quickening, a renewal of the deepest religious convictions and consecrations in the presence of a gigantic social challenge to Christianity. And it is all this not on personal and individual lines alone, but on the wide-sweeping range of the nation. As such it must be appreciated not alone by the far-visioned leaders, but by the rank and file of the people. Essentially it is a people's movement.

"And as a people's movement it needs not dictation, but leadership. Its leadership must not be that of a few theorists or dogmatists, but rather the leadership of vitalizing ideas released and made potent in the minds of the common people. Everything must be in the open and above board. Discussion is its life. What danger there may be is not in aggression, but in stagnation. A spark must disturb the clod—the disturbing spark of a new idea. Sin and evil and vice are not personal merely; they are becoming socialized. It is national character that is in danger. The nation also must be saved. To meet this very real crisis the Church must match itself with the new grooves of the nation. Many other things it must do, but if in this thing it falls short or turns back it will not answer the supreme call of this generation.

"Therefore it is that the old shibboleths, 'For God and the Westminster Divines,' and 'For God and the Wesleys,' are being caught up into the new slogan of the Canadian Church militant, 'For God and Canada.' The fire of that new religious enthusiasm will quicken the pulses of the people. When the negotiations are over the forces will be ready. As the German emperor would say, "while negotiating, mobilize."

Knowledge is proud that he has learned so much. Wisdom is humble that he knows no more.—Cowper.

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in Gods hands.

THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Thanks to the splendid article in The Pacific two weeks ago, the fortieth annual meeting of the W. B. M. P. was very largely attended on Wednesday, Sept. 3rd, at the First Congregational Church, Oakland. Some of the older friends said it was "the best meeting we ever had."

The President, Mrs. R. B. Cherington, presided, and although she was not down for any definite speech, she was a very important part of the program.

The Devotional Service of the morning was conducted by Mrs. C. A. Kofoid of Berkeley. She revealed to us the strength and beauty of the 40th chapter of Isaiah. Miss Ethel Lucas presided at the organ throughout the day, and her music added greatly to the pleasure of the meeting.

The morning was largely devoted to reports. The Secretary's report told of the work of the year, also what the officers of the Board had been doing, and what the Branches had accomplished. Considerable reference was made to the early years of the Board. The names of the founders were given, and tribute paid to the band of noble women who carried on the work so successfully for the first twenty years. Loving mention was made of Mrs. H. E. Jewett, who was so prominently connected with the work for thirty-three years, and who was called to her reward last January; also of Mrs. H. R. Miles, whose term of service was short, but who accomplished much while a member of the Board. And of Mrs. W. C. Pond, who, though her active labors on the Board ceased a few years ago, did such effective work for over thirty years that it was a pleasure to pay tribute to her memory.

The Treasurer's report was full of interesting things, and a printed statement of the same was in all the pews, so it was easy to follow all the figures.

Mrs. R. Cadwallader of the Occidental Board told of the plans of the Woman's Interdenominational Congress of Missions for 1915. It is not too soon to begin to look forward to the great treat in store for every one interested in Missions, which will be offered the first two weeks of June, 1915, duruing the Panama-Pacific Exposition. All evangelical Boards of Missions of the whole world are to co-operate and it will doubtless be the finest thing of the kind ever held.

The "Report-de-luxe" of the day was that of Mrs. E. R. Wagner of San Jose, who brought us "the tidings from the Field of Action." It is always looked forward to with pleasure, because it gives the latest definite news of all our missionaries, and what is actually going on in our various mission stations. Full accounts will be given in the Annual Report, which will probably appear early in October.

Miss Richards, of Saratoga, told us the touching story of the way the baby boy of Rev. and Mrs. E. W. Ellis of Lintsingchow was called Home, just as they were starting back to China in August. In fact, their sailing was delayed on that account, and the bereaved parents had to return alone.

It is now the hope of the directors to raise sufficient money for a bell for the church at Lintsingchow station, in memory of little Preston Ellis; that, as it peals forth its call to services, some thought of the Heavenly Father shall reach Chinese ears, and again "a little child shall lead them." Contributions are coming in, and any one desirous of sending a gift toward this may forward same to Mrs. W. W. Ferrier, 2716 Hillegass avenue, Berkeley, Calif.

At Long Beach is a marvelous little lady, Miss Romola Adams, who has made a great success as a Missionary Superintendent in the Sunday school there. And to illustrate how she wins the hearts of the young people, Mrs.

Raymond C. Brooks was welcomed to the platform, and told a story which will long linger in the minds of her listeners.

At this point, Miss Eva Powell, president of the Guild of the entertaining church, in a few well-chosen words, invited everybody to luncheon. The thanks of the Board are cordially extended to all those young people who took so many steps, and served such a delicious luncheon to 250 people; also to Miss Elizabeth Wilcox and Miss Ione Jacobs who acted as ushers at the meeting. While the guests were still seated at the table, Mrs. Ferrier acted as toastmistress. Mrs. Cherington was the first to respond and read a telegram from the missionary society of the Santa Cruz church, which brought greetings to the Board. The W. B. M. P. started its career with that church, 40 years ago, and celebrated its tenth and its twentieth anniversaries there, so it was a happy thing to receive greetings from them on the fortieth anniversary.

Mrs. J. H. Williams, president of the Southern California brought greetings from her part of the State, and in answer to the question, why do your golden dollars to our treasury never cease, even though your golden oranges freeze?" she told us it was due to early training along the lines of giving and love for missions. Mrs. McLean was next introduced as the one member of the Board who had served throughout all the 40 years.

A plea was made for Headquarters and a Field Secretary; they seem vital if our work is to progress as it should. Who will do something toward making them possible this year?

An invitation was read from the secretary of the Washington Branch, inviting the Board to hold its semi-annual meeting in Seattle. This was cordially accepted.

Deaconess Anita Hodgkin of the Anglican Church was the first speaker of the afternoon, and gave us some definite ideas in regard to the "Value of Mission Study Classes among Young People," which was followed by discussion. We would all do well to bear in mind some of her words. We have "no right to live at all, to have churches—to be Christians, unless we are doing some missionary work." And, "No Sabbath school is worth anything at all, that isn't teaching missions."

Mrs. Raymond C. Brooks, whom we are so gladly welcome back to California, sang two sweet solos during the afternoon.

Five missionaries were present with us during the day—Mrs. Caro Fisher Gulich, of Japan; Mrs. Amy Bridgman Cowles, of South Africa; Miss Louise Wilson, of Micronesia; Dr. Susan B. Tallmon of China, and Mrs. King, just about to start for Turkey.

Dr. Tallmon, our own medical missionary in Lintsingchow, China, was the next speaker. She is home on her furlough, after an absence of seven years. She is the only foreign physician among 50,000 people, and is in charge of a hospital, where over 4,000 treatments were given last year, and the patients came from 509 cities and villages. Bible is taught every day in the hospital and although the patients do not come because they want to hear of the Kingdom, they often go away rich in the possession of a new Healing Balm. It was fitting at the close of Dr. Tallmon's talk to hear Mrs. Brooks sing "Wonderful Words of Life."

Mrs. J. H. Williams, chairman of committee, presented the resolutions of the day, expressing our gratitude to the entertaining church, the Guild for furnishing the luncheon, to Miss Lucas for her kind services at the organ, to Mrs. Brooks for her solos, and to all who had in any way added to the comfort and joy of the day.

The program closed with a consecration service led by Mrs. R. F. Carter; she made us feel there was joy in being in "the King's house, to do the King's work." The prayers that were offered bore thanks to Heaven for the work accomplished by the Woman's Board through 40 years and the request for guidance, strength and willingness to work more faithfully and with larger results through the next decade.

In the evening a reception was tendered Dr. Tallmon in the North Berkeley Congregational Church, which was largely attended by people about the bay. An interesting feature of the evening was the presentation of a fine lot of stereopticon pictures setting forth life and mission work in China, Dr. Tallmon speaking in connection therewith.

J. L. B.

Among the Churches.

Berkeley, First.—There were fourteen additions to the church membership Sunday, eight of them on confession.

Niles.—The Rev. G. W. Wilbur has come from the State of Washington to take charge of the church for three months.

Alameda.—Two persons were welcomed into our fellowship Sunday. Four others were expected to unite, but were unable to be present.

San Francisco, Bethany.—Eight new members were received last Sunday, four on confession. The Sunday school reached the 100 mark.

San Francisco, Richmond.—Three persons were welcomed into fellowship last Sunday, two uniting on confession. The Sunday school is having an increased and increasing attendance.

Los Angeles, First.—Dr. and Mrs. Day returned from their vacation the middle of the last week in August. When Dr. Day appeared on the platform Sunday morning the congregation rose and gave him the Chautauqua salute. The subject of his sermon was "In His Steps." In the evening he preached about "The Industrial Revolution." Dr. Day spent ten days of his vacation at the National Y. W. C. A. Student Conference, and gave five lectures on "The Affirmations of Modern Christianity." On August 27 Dr. and Mrs. Turk started for Massachusetts to spend their time in and around Boston.—A Student Volunteer in the Senior C. E. Society led the last mid-week service of August. His interesting address on Foreign Missions was the cause of a lively meeting.

NOTES AND PERSONALS.

The annual meeting of the Northern California Congregational conference will be held in the First Church of Oakland November 11-14.

The Rev. R. B. Cherington presented his resignation last Sunday as pastor at Porterville. On the advice of physicians Mr. Cherington will rest for a year before taking charge of another church.

The Rev. C. W. Merrill resigned the pastorate at Saratoga last Sunday. He expects to go soon to Bulgaria to which field his son in law and daughter, Mr. and Mrs. King, go as missionary teachers.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. S. C. Patterson will speak concerning his trip abroad. The meeting will be in Native Sons' building near corner of Post and Mason.

The Rev. Herbert A. Jump was in attendance at the meeting of the ministers last Monday. Mr. Jump and family were at Tahoe during August. Wednesday of this week they went to Los Gatos where they expect to remain for two or three months.

The Bay Association will meet in Bethany Church, San Francisco, Tuesday next at 2 p. m. First on the program will be an address by Prof. C. E. Rugh of the University of California on "The Educational Method in Church Work." At 2:30 President Nash will speak on "The Evangelistic Methods." At 4:15 the Rev. R. F. Carter, on "The Problem of the Teacher." Then comes a devotional service led by the Rev. Dr. Williams of Redlands, who is supplying the pulpit of Plymouth Church, Oakland. Supper will be served at 6:30 for 25 cents. In the evening at 7:45 the Rev. O. P. Avery will conduct devotional services, which will be followed by an address by the Rev. Dr. Raymond C. Brooks. Mission street cars, or Valencia cars on Market street, reach the church which is on Bartlett near 25th street.

Last Monday at the meeting of the Congregational ministers of San Francisco and vicinity Mrs. C. F. Menninger of Topeka, Kansas, told in a very graphic and interesting way of her Bible class work in that city. The classes, six in all, meet at different times in the week and there are members from the various churches. There are now 400 in regular attendance. In June of this year 100 were graduated after pursuing the four years' course. In one division of 160 persons there are 150 working girls. There are 80 colored women. The work with them is hampered because of the fact that the color line is drawn in Topeka, and no suitable room can be secured in which to carry on the work of that class. So popular has this Bible study work become in Topeka that there are always several on the waiting list for membership, which is limited. A large number of women during the last two or three years have given up their clubs in order to have time for this. The aim of the work is simply to acquaint people with the Bible. Mrs. Menninger attributes her success to her reliance on God and on herself; and to a personal interest in every member of the class, one feature of which is the writing of a personal letter to every member on her birthday. One of her remarks was: "I stay on my job." This great work has been carried on by Mrs. Menninger while she has kept up all her home duties for her family which consists of four children besides herself and husband.

A modern wit has suggested that the trouble with the people who sit and wait for their ships to come in, is that they have never launched any ship to begin with.

The man of a good will is the only good man. But what is it to have a good will, except to share in the mind and the heart of God?

The Home.

FEAR NOT.

By Hakaru Sato.

Sparrow on the greenwood bough,
Fear not thou!
Sportsmen 'mid the autumn splendor
Roam the fields, but thy Defender,
God, will let no feather fall
Unbeknown, for He knows all.
Hop and sing, then, on thy bough!
Little sparrow, fear not thou!

Guardian of the orange-plot,
Fear not thou!
Tho' thy precious fruitage seeking
Thief or robber come a-sneaking,
God is guarding day and night,
Naught can pass beyond His sight.
Peaceful, then, watch o'er thy plot.
Orange-keeper, fear thou not!

Men of God's great family,
Fear not ye.
What tho' pain and grief affright you,
Fiery darts of evil smite you,
In the Father's love, deep hidden,
Falls one hair of yours unbidden?
Hearts, then, brave and peaceful be,
Men and brothers, fear not ye!

—Translated from the Japanese by Charlotte B. DeForest.

CHOOSING A WIFE.

Kate Upson Clark.

A young man once confided to an intimate friend that he and his room-mate at college often debated hotly the qualifications most desirable in a wife. Both agreed, like most men, that good citizens should marry as soon as they were comfortably established in life. Well-regulated homes, they felt, were the best basis for a free and enlightened government. But on what principle were they to choose the women for the homes?

"Eliot insists," declared this young philosopher disapprovingly, "that he wants a girl who will be, first of all, a jolly companion. He likes to travel. He likes society. His wife must enjoy traveling and society. But I have noticed that the death of children and the sins of children seem to cause about as much trouble in the world as anything, and so I want my wife to be, first and foremost, a good mother."

His friend laughed.

"What's the matter," he commented, dropping into convenient slang, "with getting a girl that combines the two?" I don't believe they often go together.

"The good mother of current fame," mused the friend cynically, "seems to specialize in sick children. She is generally pictured as bending rapturously above the pillows of fevered infancy."

"Exactly!" cried the youth. "And that is just the kind I don't want. I want a wife who can keep my children well and make them mind, and train them. Eliot says he doesn't care a straw about that sort of thing. He doesn't even care whether he has any children."

"Well," the friend mused on, much edified by this up-to-

date discussion between youths who are of a class not supposed to take a very deep view of life, "I can't help returning to my first question. Think of the women you know—your mother, for instance. Doesn't your father find her a rather congenial companion? I notice that he stays pretty closely at home, and seems to talk everything over with her, and you boys and your sisters have been as well brought up as any family of children that I know."

"O, yes," agreed the boy. "But my mother is an exceptional woman. There probably isn't another on earth like her."

"Indeed!" laughed his friend, amused at this typical masculine simplicity. "I would have you know that my mother was another of the same sort, and every other man you meet in the street would tell you the same story; and yet each one of them, too, would tell you that his mother is an exceptional woman."

The friend watched the two college boys for the next ten years with interest. They lived up to their respective theories, and it is notable that the two wives selected upon what their husbands profoundly believed to be utterly different principles, have filled equally well the two offices of wife and mother, as did the mothers of whom the friend talked.

The Companionable Wife.

There are exceptions to all rules, but the girl who enters into the marriage partnership sincerely, with a fairly good mind, fairly trained, and a heart full of honest love for the man of her choice, can hardly help becoming his boon companion. Then when the children come, the same qualities which have made her a good wife ought to make her a good mother.

For what are they?

Some readers may not agree with this view, but look over the happy young couples you know, and see if the leading requisite in the companionable wife of today is not a broad human interest. A girl must know something of the large affairs, affecting whole communities and races, and must care to follow their course. Petty gossip, narrow sympathies, mean spites are impossible to such a mind. The wife who has a living interest in literature, music, art, philanthropy, sanitation, food values, politics, business—one or two or all of these—and ever an interest in ethics and the deep things of the spiritual life, and with whom her husband finds that he can discuss them candidly and profitably, many of them even merrily—what a delight such a woman is to the sensible husband who has been so lucky as to get her!

The second great consideration important in the choosing of a wife may be called economic. She must be a practical manager. She must know how to conduct her husband's establishment, be it small or large, in the most efficient manner, and how to expend their common income to the best advantage.

It is taken for granted that high principle, perfect integrity and a loving heart go with these qualifications.

The result of this simple combination would be a very nearly perfect wife, and the very qualities which make her a good wife ought to make her a good mother—well-informed, judicious, reasonable, impartial. And such a woman would realize that no amount of devotion to her children would atone for any failure to remember that her husband has tastes and wishes that she ought to gratify; for instance, that he loves to see her in certain colors, that he is fastidious about the setting of the dinner-table, that he has missed the evening game of chess or draughts which she always used to play with him before the children came. In trifling neglects like these lurk the "little rifts" which the poet tells of.

Qualities That Wear.

But the idea of "companionableness" which the average man cherishes is, perhaps, not yet up to that of the young men who have been described. It is true that breadth and reasonableness and all the rest appeal to him, but they are not prime qualities. Neither does he think first or second of fitness for motherhood. Complexion, style and the slender figure loom so large in his requirements for a wife (though he may not know it) that they almost blot out the rest of the picture. These highly superficial—sometimes exclusively superficial—charms usually pall upon his taste in six months or so, and in a distressing number of cases he finds that he has gained with them neither the good wife nor the good mother. Perhaps the naughty wretch was right who said that every man ought to be allowed to have two wives: one to accompany him upon his walks abroad, a creature of radiant beauty, the other a model of the domestic virtues. To her would be delegated the adding up and the balancing of those accounts which, as we all know, never do balance; also the ordering of the household, with the bother of managing the coming and going helpers; the planning of savory but cheap meals, and the training of the often willful and peculiar children.

These far from light cares interfere seriously with the maintenance of a fair exterior, which under the most favorable circumstances requires much time and thought and freedom from worry. Certain "professional beauties" have recently revealed to a gaping public something of the expense and trouble of keeping up their reputation for comeliness. Even for those who follow a very long way off in their train, the task is not easy. If sickness steps in to add to the difficulty of preserving one's good looks, and if sorrow intrudes also, the wife who was married for her beauty alone soon has a sadly disappointed husband. As for her children, they are the terror of the summer resorts and the despair of the school-teachers.

The "little brown bird" of a "domestic woman," though she may attract little admiration from strangers when she takes her walks abroad, and though her greatest beauty may be her exquisite neatness, pays far better dividends as a wife and as a mother in the vast majority of cases.

To make the keen-witted and reasonable being who shall be a fit wife for the man of today, and also the wise mother of the child of today, the best education available is none too good. She will need it all and wish that she had more.

WHAT A WOMAN LIKES IN A MAN.

A woman likes pleasing manners in a man. She likes deference and courtesy and attentiveness in small things. Manners often make more of an appeal to her than sterling worth. That's the reason foreigners make such headway with American women. They never forget to be deferential and courteous, to say the little things and to do the little things that warm the cockles of the feminine heart This may be all wrong. Perhaps she ought to appreciate the character more than the veneer. But she doesn't. The average woman isn't practical. She's romantic. She likes roses and bonbons. Many men give her cabbage and beefsteak. Cabbage and beefsteak are all right, but as a steady diet they are tiresome. She'll take less cabbage and beefsteak if thereby she may have some roses and bonbons.

A woman likes a man to look healthy and to be well-groomed. She likes a vigorous body, a healthy skin, and a look that betokens a daily acquaintance with the bathtub, not merely because she likes beauty, though she does, but because these things betoken good habits.

A woman, if she is a wife, or a sweetheart, likes expressions of love. She gets tired of taking a man's love for granted. It grows faint and faraway, and life is cold and commonplace, when he does not tell her in actual words he loves her, and show her by actual caresses, how much. To some men, this seems all foolishness. They think that paying bills is the best proof of their love. But again, most women are not practical, and bills are uninteresting things, not half so enjoyable or warm and vital as a kiss or a caress.

Wives and sweethearts like remembrances of anniversaries, or of some taste they have expressed. A box of bonbons on the anniversary of their engagement, some little comment on the fact that a year ago to-day they first met, a bunch of her favorite flowers, a book he has heard her express a wish to read—all these delight her, not for the thing itsrelf but fo the thought back of it.

A woman likes a man to regard her as an intelligent companion, not as a housekeeper or cook or fashion-plate. She likes him to comment upon her cake or her new dress, for she likes compliments just as she likes sweets. But she wants him to comprehend the value she puts upon these things, that they are not the whole of her life, but really only a very secondary part.—Annie Rush.

For The Children.

BED TIME.

Our little Blue Eyes is going to bed;
But never alone goes she,
For Doris and Dorothy, over the way,
In night gowns white, I see.
So here's a thought for your dear little head,
—Just over the street, they are going to bed.

And all over the town, where we cannot look,
They're going to bed by the score;
Till I seem to hear, Good night! Good night!
Passing on from door to door.
So here's a thought for your sweet, curly head,
—All over the town they're going to bed.

And all over the world, as the sun goes round,
An army of girls and boys
Will put on their bed clothes and say Good night!
Leaving their lessons and toys.
So here's a big thought for your wee, nodding head,
—All over the world they're going to bed.

—Marie Pirele.

THE ANGEL OF THE RAINBOW.

By Phila Butler Bowman.

Hans lay all alone in the tiny room, on his little bed.

Through the open door he could see his mother's bending figure, always stitching, stitching, stitching. He could hear the soft notes of the song she hummed, and see her face, with its look of peace. There were days when she grew very tired, so tired that she forgot to murmur the little song, but no day had ever been weary enough to steal from her face the look of peace.

Without, the soft summer rain had ceased to fall, and a glory of sunshine was flooding his little bare room, and writing upon the floor the name of the trees that grew outside his window.

He could hear the voices of the children in the street, and little John's shout of happy laughter.

And Hans was weeping.

It was so long since he had played with the other children, but he knew the meaning of that joyful shout, and the sound of swift-running little feet.

He remembered the day when he had first led little John up the beautiful street called Orient Way, and showed him where the great rainbow hung its glorious colors above the hill. How they had loved it!

And if ever the ceasing of the rain was followed by a burst of sunshine two little fleet figures could be seen flying toward the street called Orient Way.

There was another day that he remembered. That was the day before the fall that placed him in the little room. "It will be a long time," the good doctor had said, "but time, and patience, and courage will make him well again."

Dear little Hans! He had heard the words, though they were not meant for his ears, and in his brave little heart he had said, "I will try to be patient and strong."

But, oh, the time seemed so long, and sometimes the pain was so bad, and at such times he always tried to think about the beautiful day before he fell.

It had been his first day at the kindergarten. Should he ever forget it? The great beautiful room, the bright faces of the children, the songs they sang, and the wonderful things told them.

And as he had sat there, the morning sun had poured suddenly through the window, and, oh, joy! almost at his feet there seemed to flutter and then rest, the dearest, brightest little rainbow.

The children had laughed aloud at his cry of joy, but he never thought of that, as he drank in, from the teacher's lips, the wonderful story.

For she told them how the hand of God caught the sunshine and poured it through the drops of rain, just as through the tiny sparkling glass that swung in the sun light, and how, at the touch of his loving fingers, the sunbeam broke into the beautiful colors of the rainbow.

And little Hans, forgetful of his shyness, forgetful of all the little faces about him, forgetful of everything save the beauty and wonder of the tale, had sprung to his feet, crying out, "Ah! and the great good Father—did he not send an angel with the little rainbow for us?"

Then he had shrunk back, frightened by his own boldness. But he remembered just how gently the teacher had laid her hand on his head, as she said, "Yes, dear, I believe he did, but I had not known it before; the angel of the rainbow will do me good." And looking up, he saw that her eyes, which had looked tired before, had a smile in them.

That was so long ago. If only he could be well again, and go back to the beautiful teacher with the sweet voice and see all the children, and hear them sing. If only he could run hand in hand with little John, up the beautiful street called Orient Way, if only he could look once at the rainbow—and a sob escaped him.

"My darling boy!" and mother was beside him, smooth-

his hair with her loving hands. They were red hands, and roughened by her heavy work, but they were beautiful hands to little Hans, and they were beautiful to the great, good Father, but this Hans was yet to know.

"Oh, mother," he sobbed, "I did not mean to let you know—but I want to be out in the sunshine again. I want to go now, with little John, to see our rainbow." But little John was by his side, holding a bit of ugly broken bottle in his hand, and crying out, "Oh, Hans, Hans! The angel of the rainbow is here—has come to you. I found the bit of glass by the door, and the rainbow was shining on the wall." And as he lifted the broken glass toward the window, a sunbeam was caught within it, and, breaking into rainbow colors trembled fluttered and rested upon the floor.

"Mother, mother," cried Hans. "Did you see it? The angel of the rainbow has come—is here—and I shall have the rainbow with me always."

The mother folded her little boy in her arms.

"Yes, Hans, the angel of the rainbow has come to you. Through even this little, ugly, broken piece of glass, the great, good Father has sent you that which you longed for. Will my little son try, now, to remember that through those things which do not seem good or bright he often sends to us the most beautiful things?"

For a moment Hans looked at his mother wonderfully, then he cried out, "Oh, I know—I know what you mean. I will try. I will be patient. I will remember. And the angel of the rainbow—will—do—me—good."—The Kindergarten Review.

GOOD NIGHT!

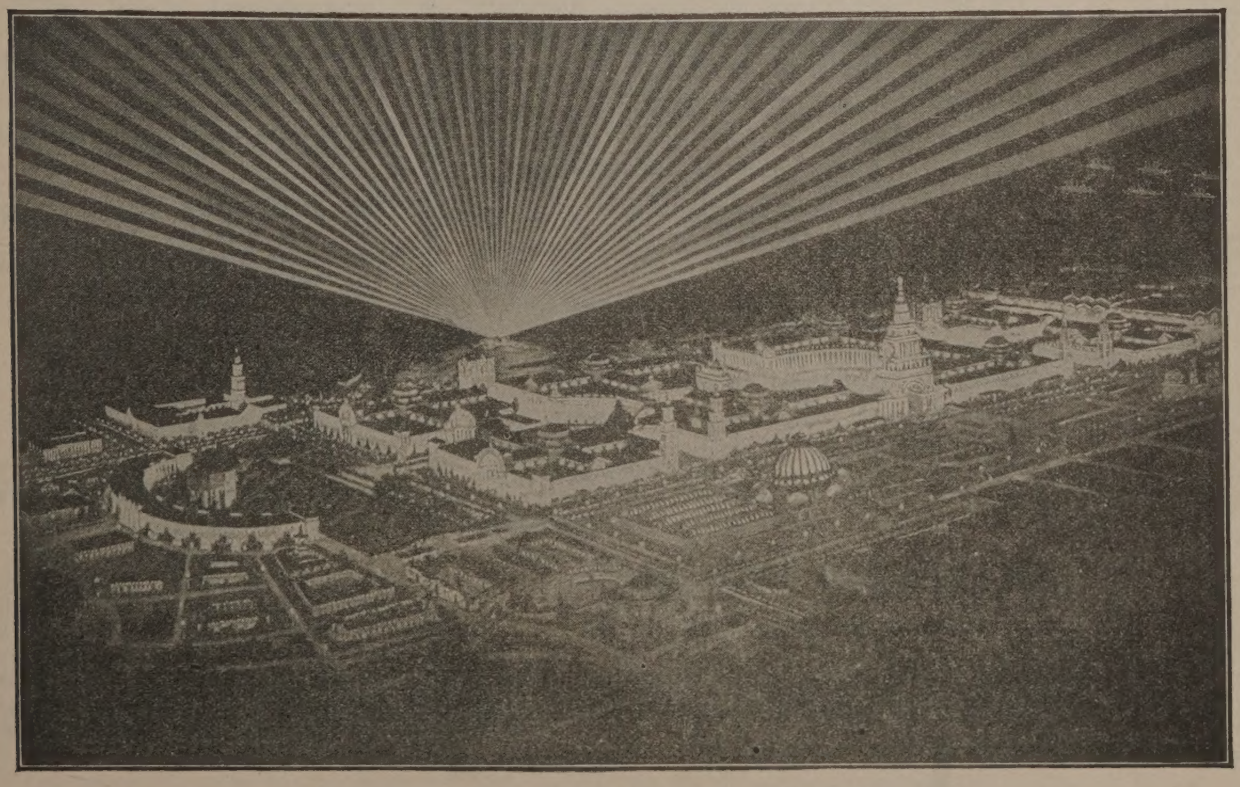
Rev. August Drahms.

The day is done; Night with averted face
Claims sway. The stress, the hurry and the race
Have laid their hold upon the heart and brain
And breathed their surcease o'er me. Now the strain
Of life is loos'd,—the heavy burden eased.
Now throbbing hearts find rest—the stress appeased.
Dull Care with leaden eye hath taken flight.
Arms folded,—head bent low upon the breast,—
The weary eyelids close. Good Night! Good Night!

Good Night? Could we but ease the yoke we bear,
Thus lift the burden from the neck of care!
Could we in one blest moment cut the knot
That ties to life's low moorings—solve the plot
That sends the soul adrift o'er boundless sea
To give it glimpse of its immensity,
Methinks like rich endo'd mechantsman's relay
We'd ride, spice-laden, every storm and wave,
To find safe port where heaven's own breezes play.

'It may not be,' say'st thou? Brings not the task
Its own reward, far nobler than to bask
'Neath sunny skies and shade?' Aye! This the meed:—
To buffet wind and tide, nor ever heed!
To laugh at low'ring skies—the thunder-peal
Of Fate's artilleried phalanx, and the steel
That smites through harness. This, the triumph won:—
To stand, face-front, before the rising sun
And claim the vict'ry ere the fight's begun!

San Francisco, Cal.



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THE QUARREL.

Now, Willie Johnson, yesterday
He make a face, at me, an' say
He's glad he ain't a little girl,
'Cause he don't have no hair to curl,
An' his face don't have to be clean;
An' so I tell him 'at he's mean,
An' I make faces at him, too,
An' stick my tongue out—yes, I do!

Nen me an' Willie Johnson fight.
I know 'at girls must be po-lite,
An' never gets in fights, but he
Got in the fight—it wasn't me.
An' so I tored off Willie's hat,
An' give him just a little pat
Up 'side his face, an' he just cry,
An' run home like he's 'fraid he'll die!

So pretty soon his mamma, she
Comed to our house, an' looked at me,
Nen goed right in where mamma is.
She took 'at tored-up hat o' his,
An' Missus Johnson she just told
My mamma lots o' things, an' scold
About me too—'cause I'm outside
An' hear; th' door is open wide.

Nen Willie comed out wif his pup,
An' say, "Hullo!" So we maked up,
Nen get to playin' an'mal show—
His pup is a wild li'n an' so,
W'y, he's a-trainin' it, an' I'm
The aujence mos' near all th' time.

An' nen our mammas bofe comed out.
His mamma she still scold about
Me slappin' him; an' they bofe say,
"Hereafter keep your child away!"
An' nen they see us playin' there,
An' they bofe say, "Well, I declare!"
—Wilbur D. Nesbit, in Harper's Magazine.

THE ORIGINAL.

Well, auntie, have you got your photographs yet?"

"Yes; and I sent them back in disgust."

"Gracious! How was that?"

"Why, on the back of every photo was this: 'The original of this is carefully preserved.' "—London Opinion.

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